

SHIKSHA PATRI
(THE EPISTLE OF PRECEPTS)

BY

SHRI SWAMI NARAYANA

WITH A BRIEF SKETCH OF HIS LIFE

THE
SHIKSHA PATRI

BY

SHRI SAHAJANANDA SWAMI
KNOWN AS

SHRI SWAMI NARAYANA

TRANSLATED BY

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SCIENCE TEACHER

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WITH
Fervent Devotion
TO
SHRI SWAMI NARAYANA

THIS BOOKLET IS DEDICATED
TO

A Trio Of Souls

ON
AT THE END OF
&

ABOVE
The Path Of Evolution

By
The Humblest
Of

The Humble

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V

M R. AJAGIA

That subtle Eternal is called the Indestructible (*Akshara*) ; It is named the highest Path. They who reach It, return not. That is My supreme Abode

(*The Bhagavad Gita VIII 21*)

No path to salvation is so sure, so safe, and so swift as one chalked out in an upright and unswerving leaning to God as the first and the last resort.

(*Vachanamrit .-Gadhada Middle Section : 13*)

to the axiomatic greatness of Shri Swami Narayana; and the seeker is sure to discern in His life the Existence of the Supreme Lord as His latest Manifestation in the 19th century.

The thesis "Realism", as it is styled, visualises in general and in particular the exclusive technique of the Swami Narayana Philosophy on Brahma and Para Brahma or Akshara and Purushottama, and clearly chalks out for thinkers the least and most adaptable line of spiritualism that leads to eternal bliss.

Para Brahma and Brahma, according to the Swami Narayana Philosophy, have beyond time and space eternal existence and are inseparably allied to each other: one being the Supreme Lord and the other His Embodiment. God alone is primarily All Perfection and the All-Ruler and His Status remains for ever above the highest state of spirituality on the part of His seeker. Brahma, whose eternal being marks the highest state of spirituality—a stage just below God—symbolizes in his personal form the ideal of adoration to God and dictates it to the world of seekers to aspire to Salvation, as the Swami Narayana Philosophy connotes it, is the state of spiritual flight

of a soul which assures him permanent freedom from Illusion or Ignorance (*Avidya*) and sustains him for ever in sight of God to enjoy the eternal bliss

With these concepts of philosophy behind the Swami Narayana Faith, it remains an obvious departure from other schools of Hinduism. Whereas the latter advocate meditation solely and directly upon God as the ultimate means to salvation the former enjoins upon every aspirant to know with an abiding faith both the Supreme Lord and His Eternal Akshara as They are, to identify his self with that Akshara by spiritual efforts, and to substantiate thereby his perpetual alliance with the Supreme Lord. Thus the Swami Narayana Philosophy exclusively holds out Brahma or Akshara to be the veritable link between the Lord and His seeker and of those, who wish to adopt it as a system of Thought, it demands to make the best of the personal form of Akshara because the ideal of attainable spirituality which is in fact the threshold and the surety for the soul to step into salvation and to remain eternally inseparable with God exhausts itself therein

Accordingly, Eternal Akshara comes to the forefront of the Swami Narayana Philosophy. Now

Shri Swami Narayana Bhagwan, while He moved on the earth, quite explicitly alluded to the coincident existence of His Eternal Akshara on the earth; but as He, for whatever reasons of His Own, avoided pointing out *openly* his² visible identity, it has been a riddle with the followers of the Creed to discover and determine who-he.

The discovery and determination of Akshara, in his visible form, forms the subject matter of the "Realism" in particular; and as will be seen therein, the scholar, having investigated all the facts with the least bearing on the riddle, embarks on his decision and makes of it a light house, declaring Gunatitananda Swami, one of the apostles of Shri Swami Narayana, to be the visible identity of Eternal Akshara to those with whom it is a riddle. Just as the scholar feels in none but Gunatitananda Swami the manifestation of Akshara, so also innumerable believers of the Creed have since long discerned in Gunatitananda Swami Eternal Akshara himself; and as such they have cherished and chanted him with the depth of piety and the ractitude of devotion

Besides, it is contrived to add to the "Realism," a Classification and an Ascent of the Soul—the one

categorising the soul in an ascending scale of spirituality as he appears in the universe; and the other is his graded ladder to evolution, which terminates into his ascent to the state of Akshara and enables him to be ever in tune with the Infinite. These abstracts have their origin in the Vachanamrit, and I hope their insertion herein will not be out of place to add to the importance of the "Realism".

Thus Shiksha Patri and its prefixes, will subserve a definite purpose to show in brief what the Swami Narayana Faith is and how in it Life and Thought are considerately blended together with varying proportion: the mental-side-(knowledge and meditation)-predominating in the higher stage of spirituality. I, on my part, invoking the grace of my Lord, earnestly wish that this booklet may fare well to carry everywhere the right concepts of Morality and Religion, as preached by Shri Swami Narayana, to create a curiosity into thinkers for the study of the Swami Narayana Philosophy, and to take cognizance of Shri Swami Narayana as the Latest and most conspicuous Spiritual Guide of mankind regarded by His followers as the very Incarnation of the Supreme Lord Himself.

PREFACE

The colossal progress, made of late years, in literature, science and art has not only widened the intellectual horizon of the materialistic world, but also has weeded out its narrowmindedness to regenerate a spirit of tolerance and a natural craving for Truth. The world is thus lifted up into the realm of higher Thought and the savants of the different parts over the globe have been, since a few decades, holding international parlours to scan each of the various religious creeds of the world and to determine how far its disciplinary rituals and system of philosophy can rightly lead them on in their search for Truth.

In these days of spiritual awakening the idea suggested itself to me that the Swami Narayana Creed, which is avowedly a system of Behaviour and Thought towards Truth, as the most recent and adaptable form of Hindu Philosophy on account of its opportune, practical and salutary alterations, must needs make itself heard and transplanted as one of

Shiksha Patri, in fact, is a letter of 212 Sanskrit verses addressed by Shri Swami Narayana Bhagwan to all forming His Fellowship and to those who may think well to look upto Him for their spiritual uplift [It is mainly designed to systematise human behaviour rather than spiritual thought, and whatever commandments and injunctions whether obligatory or prohibitory it bodies forth, make of themselves a code of ethics and significant rituals, and are credited to have moulded human life socially and morally in the times when it was facing a whole sale degeneration all over India] Thus Shiksha Patri, in view of its aim and achievements, is veritably an elementary Scripture of the Swami Narayana Creed and its sincere observance in life warrants a passport to any soul solicitous of spiritual beatitude

Again Shiksha Patri while it preaches to the people at large religion rather than spiritualism simply makes a passing reference to the philosophy of the Creed in verses 103 to 122 and as in 203 leaves it to the curiosity of those who mind to exp're the same from other authentic sources of the Creed e g the Holy Volume Vachanamrit

Further to the version of Shiksha Patri are annexed two indispensable and instructive prefixes -

A brief life-sketch of Shri Swami Narayana Bhagwan and a thesis on the exclusive doctrine of Brahma and Para Brahma, which the Creed maintains, with a hope that they will inspire interests towards the study of Shiksha Patri and create an abiding faith in the Swami Narayana Creed and its Founder.

The brief life-sketch of Shri Swami Narayana Bhagwan records in brief most of the genuine and glowing items of the life of Shri Swami Narayana and reveals Him to the thinker at least as the most conspicuous Spiritual Guide or Master of man in the 19th century. But to those who are seekers of God in His Manifestations (*Avatars*), it holds out in general what God Himself can be with His divine mission on the earth and what His Omnipotence can achieve during His earthly stay. Should any seeker, be he of any creed and colour, attempt at studying the quintessence of Shri Swami Narayana, he will ascertain to himself that His mission, glory and greatness as depicted therein are, in all aspects and compass, quite akin to what divine light and might, God in His foregoing Manifestations spread over the earth in the past towards the spiritual uplift of mankind. It is thus that the glorious account of His life attests

In conclusion, I record that when I waited upon Kumar Saheb Shri Arjunsinhji, one of the most devout followers of Shri Swami Narayana Bhagwan, at Rajkot, with my project of this publication, he, on the first perusal of the manuscripts, readily entertained my wish and in response to my solicitation of his help, has borne expenses towards the publication of this book, to have the same distributed abroad among those who may like to discern an ennobling system of Thought and Practice behind the Swami Narayana Faith. I consciously feel that K. S. Shri Arjunsinhji, while thus serving his Lord and His Creed, has fostered my pious inclination in the fulfilment of my project and made me immensely grateful to him for ever. Again, I tender my sincere thanks to my colleague, Mr. V. K. Vasa of Jamnagar, for his substantial help and keen interest in the promotion of my this attempt.

May those, who make the best of this book, receive the Grace and Blessings of Lord Shri Swami Narayana !!!

KARAN PARA; 41

RAJKOT 19-10-1937

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Mohanlal R. Ajagia.

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Call him to be a true kinsman of God, who with his mind fixed on Him, has established a constant companionship of his blissful self with the ever Blissful Supreme Lord.

(*Vachanamrit* :—*Gadhada Last Section 39*)

Just as, a caterpillar, thinking of the bee, which catches hold of it and having stung it, buzzes over it, develops itself into a bee; so does a devotee of God, during his earthly stay, develop an inseparable alliance with the Lord.

(*Vachanamrit* :—*Kariani Section 1*)

When the Supreme Lord incarnates Himself on the earth for the salvation of souls, He brings down with His Divine Self, His Abode Akshara, the Free Souls and His sole sovereignty.....

.....Hence the devotees of God must understand that Akshara exists coincidently with the Divine Form of the Lord on the earth and talk so to their other associates.

(*Vachanamrit* :—*Gadhada First Section* :71)

A
BRIEF SKETCH OF THE LIFE
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The Human Life In India At The Time Of The Birth
Of Shri Swaminarayana

THE fact reveals itself upon a review of the Indian History that the period in the neighbourhood of 1781 A D the Hindu Year 1837, synchronizes with the state of utter chaos in India. The political social and religious phases of public life in the whole country faced the upheavals of utmost disorder, and

anarchy was the common feature of the day. The ashes of the Mogal power, before it had time to cool itself, was being blown up by the sweeping blast of the English and Mahratta powers. The Mahrattas, too, in their ascendancy, were not immune from the baneful effects of the passing times on account of their discord. The Gaekwar tried to secure his independent hold over Gujarat by the aid of the English. While the East India Company could extend their permanent hold over Madras, Bengal and Oudh, the British, with veritable interests in India, first took to constituting* control over the Company's government for the stabilization of the English power over the subjugated parts of the country.

The public life was immensely unsafe in the midst of such chaotic state of India; and the people were groaning under the terrorism of thieves, outlaws, thugs, stranglers, pindarees and robbers. The traffic and exchange had become risky in everyway. The Satan (Kali Yuga, the symbol of Evil) took triumphant strides in the period with his attendants, viz., hedious vices and atrocious crimes, and thus allowed himself to be absorbed in public life. The

* Regulating Act; Pitt's India Bill etc. etc.

daylight evils were allowed to propagate themselves in the fair name of religion in the various branches of the Hindu Religion. Perfidious priests and preceptors and profligate pandits (learned persons), indulging themselves in sensualities, misinterpreted the Scriptures and misguided their followers for their own bread.

THUS, Truth, the religion of the Soul, having completely deteriorated and the suffering of the Holy having been augmented to its climax, the Supreme Lord, as usual, desired to bring down His Divine Self upon this earth to re-establish the True Faith and lead aspirants to Eternal Bliss.

His Parentage And Boyhood

THERE lived a holy, contented and devoted Brahmin (Sarvaria Pandye) family, consisting of Hariprasad, the husband, and Premvati, the wife, in a village named Chhapaya, now a railway station, Chhapya-Swami Narayana, in Outh, U. P. They had developed so fast a kinship with Truth and Devotion that people, looking upon them as the very symbols of Truth and Devotion, designated them as Dharm Deva and Bhakti Mata. Shri Swami Narayan was born of

these devoted parents on the auspicious day of the 9th of the bright half of the month Chaitra of the Hindu Year 1837 - 10th April, 1781. The parents named Him Ghanashyama. Ghanashyama gave abundant proofs of His divine powers to His parents and others as well, in the early years of His childhood. His divine boyhood was marked with an inborn passion for hearing Scriptures and visiting temples. At the age of eight, the Glorious Ghanashyama was invested with the sacred thread, and since then, He occupied Himself in studies of the Vedas, Gita, Shri Bhagwata and other Scriptures, under the guidance of His father, and thus, as it is handed down, He acquired a thorough grasp of almost all the original Scriptures of Hinduism at an early age of ten or so. At this time, His parents got fatal illness and Ghanashyama wailed Himself of the occasion to preach them the best lore of the Hindu Philosophy and send them to Heaven. He, then, made most of His bereavement and allowed His innate dispassion for worldly attachments to make a headway and gain ground. He renounced home for ever, without informing His two brothers to that effect, and left them in vain search of His whereabouts for over a period of three decades.

The Itinerant Nilkantha

AFTER His renouncement of home, young Ghanashyama allowed Himself to be known as Nilkantha Brahmachari, the incarnation of celibacy, and spent over two years in visiting Benares, Hardwar, Badrikedar and many other sacred places in the Himalayas, which tipify in themselves the spiritual glory of Eternity. While rambling over these Altitudes, the Young Nilkantha chanced to come across an ascetic named Gopal Yogi, with whom He stayed over a year to learn Astanga Yoga. The scope of intimacy which Nilkantha had with the Yogi revealed to Him that, contrary to His own concept about the spiritual Personal Form of God, the Yogi cherished hazy notions about God. It was at once agonizing and intolerable on the part of Nilkantha to have discerned that a sage of Gopal Yogi's spiritual elevation lacked in *anubhuti*-realization of God in His Personal Form within him. He, therefore, took a world of pains over the period of His stay with him; and with His trenchant logic and sound philosophy, He hit so vulnerably and summarily at the vagueness of the Yogi's belief that Gopal Yogi, having been made to see God within him, was pleased to discard his own belief for ever. Thus, Nilkantha became

successful to unravel God for Gopal Yogi, to his realization of Him within his ownself; and it was none the less a miraculous coincidence in the case of Gopal Yogi that, soon after his realization of the Supreme Being, his soul departed in peace and attained salvation at the hands of Nilkantha.

NILKANTHA, then, wended his way to the south and passed five years more in visiting Jagannath Puri, Rameshwar, Nasik and in the west, Ahmedabad, Bhimnath, Gopnath and Prabhas Patan. He exposed, at all places, before truth seekers the fundamentals of Religion and manifested His Divinity in procuring Eternal Bliss for them.

His Arrival At Loj

THUS, in His rounds over the country Nilkantha Brahmachari happened to arrive at Loj, a village situated in south of Kathiawar, in 1800 A. D., and to be in sight of Muktananda Swami, the chief among about a hundred devoted disciples of Ramananda Swami, the prominent holy guide of the times over Cutch and Kathiawar. In response to the insistent and humble request of Muktananda Swami, Nilkantha Brahmachari assented to stay in the hermitage till Ramanada Swami, who had been then in Cutch

might turn up there. A letter was dispatched to him requesting his presence to meet Nilkantha Brahmachari. Severe austerities, renunciation, knowledge and such other divine powers of Nilkantha Brahmachari attracted the notice of Ramananda Swami; and he being immensely enamoured of them, designated Him as Sahajananda Swami *alias* Swami Narayana, and shouldered his religious yoke on Him at Jetpur in 1801 A. D.; and he gave up his material body the next year.

Shri Sahajananda Swami Unfurls The Standard Of His Faith

SHRI Sahajananda Swami, then, undertook His itinerant travels over Cutch, Kathiawar and Gujarat to preach the Gospels of Truth to the aspirants; and His divine powers being in evidence, devoted ascetics and laymen, with endowments of self-abnegation and knowledge, mustered to His Standard.

NEVER before could any spiritual guide of Hinduism discern that the institution of congregating men and women, to hear religious sermons in one and the same place, was always unwholesome. But Shri Sahajananda Swami preached that common congregations in the holy places tend to cast men and

women adrift from the path of Devotion; and to substantiate this preaching, He, at Loj, divided the common audience, that either sexes might assemble as mutually unseen. This innovation, besides its technical advantage, was as a matter of fact a seed of female education in as much as it ushered into existence an educated class of female preachers to conduct their own meetings, in the times when the female education was practically nil in the country. Such a radical remodelling has never been recorded in the annals of any religious movement throughout the world uptill now. Besides, He enjoined upon the ascetics, who made up His following, a scrupulous observance of celibacy in eight ways and an entire renunciation of money. Again He introduced among His ascetics some injunctions, viz., to be insensate to six relishes, to eat chillies and senna in lumps, to go bare-footed, to immerse body in cold water in winters, to expose body to the sun in summers etc. etc., and thus transformed them into ideal apostles of renunciation in the then existing times.

The Ordeal Of His Faith

THE course of severe austerities undergone by these unflinching ascetics did not fail to excite the

jealousy of a host of weaklings, allied to other religious bodies, to such an extent that, actuated by selfish motives and hate, they took to poisoning the ears of some rulers and of the headmen of different castes to sever their connections with Shri Swami Narayana, His ascetics and laymen. The history of the Swami Narayana Religion bears out the above fact, to every inch of its letter, in adducing to the statements that some of His ascetics had been disallowed entrance in some places; nor had they been allowed even a grain to break a series of fasts; nay, some bigots had never shuddered to beat them ruthlessly. *Nowhere and never has Truth been ever allowed to substantiate Itself without an ordeal!!* The ascetics, observing the commandment of Non-killing by mind, speech and action, had to pass their days in wilderness under trees, facing the inclemency of cold, heat and rain. Some devoted laymen, for their adherence to this new Faith, had to go as excommunicated units from their castes. Many bigoted parents, husbands and wives severed their kinship with their sons, wives and husbands respectively for following this Faith; while some adherents had been denied the social help in their last hour, *i. e.* the funeral

rites even to their corpses by their caste-fellows. *Verily a faith is no faith at all, and rarely deserves a name, if it fails to uphold its believers above the trials of life!* Accordingly the ascetics, firmly adapted to the disciplinary course of non-injury and complete annihilation of desire at the instance of their Holy Master, cultivated the power of endurance in the teeth of voracious spite and persecution and having kept on guiding the aspirants to the right goal, propagated the Swami Narayana Faith.

The Scope And Alchemy Of His Faith

THE scope of the Swami Narayana Faith is all embracing. The fold of this Faith, illimitable as it is, is open not only to all the Hindu sects including the untouchables, but also to the Parsis, Mohmedans, Khojas, i. e. to all aspirants, irrespective of caste, community, creed or colour. To regulate the behaviour of quite a common layman, this Religion lays down five injunctions, viz., abstinence from indulging in drinking wine, eating meat, stealing, adultery and from degrading conversion. Any follower of this Faith, to whatsoever caste he may belong, is desired to act upto the dictates of the Shiksha Patri, the Epistle of Precepts; and in strict observance

of these canons, any follower, in all likelihood, conforms to a standard of virtuous life, appreciably higher than that of any other high caste Hindu.

IT exclusively redounds to the glory of Shri Swami Narayana to sow the seeds of morality and character amongst the ignorant mass—the then tribes of Kathis, Kolis, Bhils etc. knowing no religion and entirely living by plundering—and to initiate them into religion as His own devoted disciples; and thus He made good His divine mission of raising the wretch from the abyss of sin.

The Philosophy Of Shri Swami Narayana

THE Philosophy advocated by Shri Swami Narayana, besides being akin to Vishishtadwaita—the Qualified Nonduality of Shri Ramanuja—is of a purer and higher order in as much as it, having propounded the eternal and veritable knowledge of the five *Tatvas*—soul, god, maya (illusion), Brahma and Para Brahma—comprises the quintessence of Sankhya, Yoga, Bhaktishashtra and the Vedanta. This philosophy conducive to salvation has been preached by Shri Swami Narayana Himself and compiled *verbatim* in the Holy Volume styled 'Vachanamrit'

or 'the Nectar Speeches'*. The transcendent philosophy of the Hindu Scriptures, which has always been evidently inaccessible to people at large on account of its treatment in Sanskrit, finds in this Vachanamrit a catechetical expression in lucid Gujarati, the living language of the people over Cutch Kathiawar and Gujarat. The Volume claims for itself a place along with other Standard Books on Hinduism. This Holy-book chalks out in simple language the lines of the practical side of the evolution of soul, soiled as he is by Maya (Illusion) from times immemorial. Every sincere aspirant must, for his initial preparatory stage, annihilate desire, greed, taste, ego and attachment^x; and must substantiate religion, knowledge, dispassion for wordly objects and devotion[§] *at the feet of a true guide*. Whereas anything that exists within the realm of Purusha Prakriti, from whom the whole universe is said to have been called into being, is ever unreal and transient, Para Brahma, Brahma and those Free Souls, who are in tune with Lord, are eternally permanent. The souls and the gods of the universe, swayed as

*262 in number.

^x Kama, Lobha, Śwada, Moha and Spriha.

[§] Dhārma, Jnana, Vairagya and Bhakti.

they have been always by Maya, have to face the cyclic migrations of birth and death. When any of the souls, rising above the realm of Maya and having felt himself quite a different element from the body and having identified himself with Brahma, meditates upon Para Brahma, who is adored by the countless Free Souls in His Abode Akshara Dhama, beyond Purusha Prakriti, he installs himself on the final stage of salvation, by establishing an eternal union of Eternal Self and Eternal Supreme Lord*. Thus the *summum bonum* of the Swami Narayana Philosophy as exposed in Vachanamrit is that Brahma or Akshara idealizes in himself the highest blissful holy (*satchidanandan*) state, which every soul *en route* salvation must needs attain to secure therewith his oneness with Para Brahma or Purushottama, Who ever remains Greater than the greatest and Higher than the highest. The glorification of Soul and God, intense belief in the efficacy of meditation on the Personal God, the indispensable need of constant company of sages, purity of mind and body, great reverence for co-religionists etc. etc. form in themselves the central core of the religious preachings in Vachanamrit, The

* *Vide* Realism of Brahma and Para Brahma, on page 27.

institutions of adoration in nine ways, ardent renunciation and other simple religious practices peculiar to the Creed have been prescribed with a purer and better aim to the followers as means to beatitude in general. Thus the Swami Narayana Faith lays down a graded and harmonized course of the evolution of soul so clearly that seekers of truth unfailingly find their progressive stages while treading thereon.

Shri Swami Narayana In The Midst Of Some Princes And Europeans

IN this universe as Truth, as a rule, predominates over concurrent eclipsing forces, the divine halo of Shri Swami Narayana diffused itself in all directions in the midst of innumerable hostile forces. Shri Sahajananda Swami, after being entrusted with the responsibility of a Divine Guide, gave abundant proofs of His miracles in having brought a host of truth seekers in a state of trance (*Samadhi*-Super consciousness), and in making them realize in Himself the Supreme God. In a brief space of time, a number of ruling princes, having enjoyed a series of His miracles, allowed themselves to embrace His Faith, looking upon Him as the Almighty. The foremost was a Kathi chief, Dada Khachar of Gadhada, who, with

his whole family, accepted heart and soul the guidance of Shri Swami Narayana; and his single-minded devotion had the exclusive 'benefit' of receiving His benediction in as much as Gadhadra was selected to be His Headquarters for all the time Shri Swami Narayana was on this earth. Among others, the rulers of Dharāmpūr and Baroda topped the list. Both* of them invited Shri Swami Narayana at their capitals, and having greeted the August Personality in a 'ceremonious' procession, besought the Holy Lord to lead them to permanent beatitude. Moreover having found the tribes of Bhills and Kathis of Gujarat and Kathiawar, renouncing their disposition to robbery and homicide and adapting themselves to a high standard of character as a result of the miraculous preaching of Shri Swami Narayana, some of the missionaries and the English Officers§ of the times have recorded the greatness of

*The then ruling Rani Kushal Kunwar Ba and Sayajee Rao Gaekwar respectively.

§Henry C. Briggs in "Cities of Gujarat";
 Right Rev. R. Heber in "Indian Antiquary";
 James Burges in "Oriental Research";
 Sir M. Williams in "Religious Life & Thought in India". etc. etc.

institutions of adoration in nine ways, ardent renunciation and other simple religious practices peculiar to the Creed have been prescribed with a purer and better aim, to the followers as means to beatitude in general. Thus the Swami Narayana Faith lays down a graded and harmonized course of the evolution of soul so clearly that seekers of truth unfailingly find their progressive stages while treading thereon.

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services by giving them food and clothes. The hierarchs of this Religious Institution are allowed to lead a married life under two considerations:— first, to preclude for ever the possibilities of mutual hate and rivalry among the ascetics, which would otherwise arise among the ascetics—should any of them be installed as a patriarch; and secondly, to save the ascetics from the baneful effect and contagious influence, which would arise—supposing an ascetic, as a hierarch, might indulge into sensualities. Such apprehensions being in view, the ascetics and the laymen undertook to request Shri Swami Narayana to appoint the supreme pontiffs from His Own family, to enable the future generations to link up the hierachy with the holy lineage of His Holiness; and Shri Swami Narayana, thereupon, divided the country into different dioceses and nominated the sons of His brothers to be the spiritual chiefs, one at Vrittalaya for southern districts and the other at Ahmedabad for northern districts, to regulate and consolidate hierachy. Separate temples for the use of males and females have been set up at all places. It has been laid down as a main principle that the wives of the hierarchs and female abstinents can only preach religion to their sex. Further Shri Swami

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Narayana has declared all religious places as a common trust in the hands of local followers. The importance of the five Institutions as established and constituted by Shri Swami Narayana, viz., the hierarchs, the ascetics, the temples, the devoted laymen and the Scriptures, is as real as spacious.

Return To His Eternal Abode-Akshara Dhama

HIS holy mission having thus become fulfilled Shri Swami Narayana cast off His Frame (Body) after an earthly existence of 49 years and 62 days, on the 20th June, 1830—the 10th day of the bright half of Jyesta of the Hindu year 1886, and resumed His Eternal Abode Akshara Dhama, beyond matter and thought, leaving behind Him a bereaved following comprising 1500 ascetics and over half a million laymen over Gujarat, Kathiawar and Cutch.

The Panoramic View Of His Life

THE whole career of this Divine Leader was all miracle. The countless and outstanding achievements, which Shri Swami Narayana made within a brief space of 30 years, during the times replete with unrest and ignorance all over the country, find few parallel records in the entire realm of the Religious History

of the world at large; and are in themselves a veritable testimony to bear out that He was the evident manifestation of the Supreme Lord Himself. A review of His earthly stay over a span of 49 years suggests Three Stages. Soon after His birth His buoyant childhood, in the lap of his parents or over His playground, was always marked with innocence and miraculous frolicsomeness coupled with the depth of Inner Vision. At the threshold of boyhood the glorious Ghanashyama, with His great task before His eyes, soared to the heights of knowledge and made the Scriptural Philosophy His own. The second stage was a pure resultant of His first preparatory stage, and commenced after His full grasp of philosophy and bereavement of His parents. At the age of eleven, the young Nilkantha took to renunciation of home and homely attachments; and with nothing to protect His bare Body, He kept on touring on foot for seven years over the country, till He happened to be in sight of Ramananda Swami in Kathiawar. This stage was conspicuously a miracle of His profound Divinity in as much as the Glorious Nilkantha made Himself bold to embrace a life of asceticism while yet on the threshold of boyhood; and His divine powers being

in evidence, had Himself invested with the Leadership of mankind in His very teens.

NOW Shri Sahajananda Swami entered upon His third stage, wherein He envisaged in full the competence, the eminence and the serenity of a Divine Incarnation. With the yoke of the immense responsibilities of a spiritual guide, He took three great strides, each in a decade, towards their fulfilment; and thus His last stage culminated in the complete glorification of His earthly stay. The first stride, He took, was visualised in His attempt at raising and pitching the Standard of His Philosophy among a mass of unsafe souls over a province of Western India, at once far off and differing in many respects from His Own birthplace. As a result of this, hordes of missing souls from all over the province, which was then steeped in illiteracy and irreligion, looked upon Shri Sahajananda Swami as their only Saviour in the times, and found in His Standard a Beacon Light to Truth and Salvation. The next stride of Shri Sahajananda Swami identifies itself with the role of a Divine Guide in His expounding to the vast hordes of human souls the right concepts of Morality, Religion and Philosophy; and His laying down rules to enforce their genuine



SHRI SWAMI NARAYANA BHAGWAN
(1781 1830 A D)

observance in life. This constructive step was immensely miraculous in so far as it could shape the very human life and lead countless souls to salvation. The last and the colossal stride, which Shri Swami Narayana took, was chiefly directed towards ensuring stability to His Faith and keeping His Standard of Philosophy ever unfurled before intending truth seekers. As sure means to the end in view, Shri Swami Narayana, with the creative and consummate abilities of a Great Religious Leader, had His Faith compiled in Religious Books, got His Ideal of Devotion envisaged in the erection of big Temples and laid down practical lines of Hierarchy. These measures, by virtue of their paramount efficiency, have, since then, been contributing to the stabilization of the Swami Narayana Religion so superbly and so appreciably that the posthumous miracle of the Progenitor of the Faith is gloriously recorded in the substantial widening of His Fold (*Sampradaya*) which is credited to have within, at present, about two million souls.

A Comparative View Of Shri Swami Narayana As An Incarnation

THE present attempt at sketching His holy career in the above few lines is too poor to fathom

His Divinity. According to the Hindu Shastras, Shri Rama Chandra and Shri Krishna are supposed to have stayed for comparatively long periods of years on this earth. But only a few devotees having felt the Divinity of such evident Incarnations have adored Them during Their Own existence here. Shri Bhagawata bears out this fact that even Odhavji, could be led on the path of renunciation after Shri Krishna's elaborate preaching. Again those Incarnations of Shri Rama Chandra and Shri Krishna are supposed to have made Themselves manifest on the earth to handle particular missions*. But the Incarnation§ of Shri Swami Narayana Bhagawan was exclusively meant for the salvation

*Shri Rama Chandra to kill Ravana and Shri Krishna to kill Kansa and Shishupala.

§The Hindu Doctrine of Incarnation is put forth as under :—

When Spiritualism is ebbing away from humanity and irreligion becomes rife over the world, the Eternal Supreme Lord allows Himself to come forth in a Human Form on the earth to restore with His divine might the flow of Spiritualism and to reinstitute Religion (*Bhagwat Dharma*) with His

of countless souls. It is gratifying to note, even in these days characterised by stark ignorance that hundreds of ascetics, having felt dispassion for the household and social ties and having overpowered the internal baneful passions of lust, anger etc., have subordinated themselves at the Feet of Shri Swami Narayana, realizing in Him the evident Incarnation of the Supreme Lord. Again thousands of laymen, having sought shelter in His Divine Being to save themselves from the cycle of birth and rebirth, have worshipped Him in His Own life time as the Latest Incarnation of the Almighty. Thus what natural and definite conclusion crops up, divine light. Thus in His Human Form God fulfils His Divine Mission and has His Form recognised as God Incarnate.

Apart from the Incarnation of God, there are Free Souls here and beyond on the apex of Spiritual-evolution. Most of these Free Souls are held to have sought their spiritual endowments and their realization of God through a succession of stages uncoiling themselves off from Illusion (*Maya*) at every stage. A few of such Free Souls sway over the earth as Deligates of God to advance His mission and people canonize them as Prophets or Teachers or Saints.

as the summation of the above facts, is this that among all the past Incarnations of the Supreme Lord, the Holy Name of Shri Swami Narayana Bhagawan shall reserve for Itself a title to be very highly cherished in the annals of Hinduism. This is what the followers of Shri Swami Narayana in a fervent spirit of devotion to Him lay down about Him and His greatness. But while they hold Him to be the very Incarnation of the Supreme Lord, they expect that if the honest truth seekers and sceptics of the intellectual world try to assess the perfection of the Supreme Lord as revealed in Shri Swami Narayana, their scrupulous and faithful attempt, at the study of his Life-work and His Own preachings as compiled in the Vachanamrit, will surely bring home to them quite veritably that He was the Latest Spiritual Leader of mankind known as the Incarnation of the Supreme Lord on this earth



REALISM
OF
BRAHMA & PARA BRAHMA

•

Who becoming Brahma remains satisfied in the self, who neither grieves nor desires and is the same to all beings, he obtains My Supreme devotion.

(The Bhagavad Gita : XVIII—54)

Having eliminated the soul from the three bodies and having identified the self with Brahma, one shall ever occupy oneself in devotion of God Krishna.

(Shiksha Patri : 116)

REALISM OF BRAHMA AND PARA BRAHMA



The Doctrine Of Akshara And Purushottama

ON the system of Philosophy as expounded by Shri Swami Narayana in Vachanamrit is maintained that when the Supreme Lord Purushottama or Para Brahma incarnates Himself on the earth, He brings down with Him His Divine Abode, known as Brahma or the Eternal Akshara, to have Himself manifested therein in all reality before countless

souls and aspirants*. The Eternal Akshara or Brahma, besides accommodating countless Free souls in his formless lustrous form, bodies forth the Personal Form of Para Brahma* and substantiates his eternal inseparable alliance with the Supreme Lord. Apart from his formless lustrous form, the Eternal Akshara in his most beneficent Personal form adores all the while Para Brahma; typifying, in his single-minded and uninterrupted devotion, the right spirit and the essential stage of ideal adoration for aspirants and truth seekers to aspire to *en route* the path of salvation. Hence the Eternal Akshara, who in his Personal form, moves abreast with Purushottama, is too insuperable for an upright seeker of God to lose sight of; because he forms in himself an indispensably veritable *link* between God and His seeker†. Therefore, to be eternally wedded to God, any aspirant, however intrepidly panting for his ultimate goal of salvation, must primarily strive, at all hazards and by means of rightly construed philosophy, to discover the Eternal Akshara, to conform his self to the personal form of Akshara and to realize within his self Para Brahma through him.

*Vachanamrit—Gadhada First Section:—21, 63, 71.

†Vachanamrit—Loya Section:—12, Shiksha Patri 116

Application Of The Doctrine And A Riddle

WHEN the Supreme Lord descended on the earth to reveal Himself as Shri Sahajananda Swami, He brought down His Akshara to have His omnipotence contained in and reflected by him in the universe. While Shri Sahajananda Swami has kept on making a definite allusion* before His audience to the veritable and simultaneous presence of His Akshara round Him, He has, for whatever reasons of His Own, avoided identifying any of His great ascetics or votaries with His Akshara. Thus Shri Swami Narayana has set to His followers a riddle to single out for themselves a personality *de jure* to be identified with His Eternal Akshara.

Vachanamrit The Gospel Of Truth

IT is a daylight fact that with one and all among the followers of Shri Swami Narayana, everything of Philosophy and Fact as compiled in Vachanamrit is unimpeachable in as much as they

*Vachanamrit-Gadhada First Section—21, 41, 63,
64, 71.

„ Kariani Section:—10.

„ Loya Section:—12, 13, 15.

„ Gadhada Middle Section:—30, 42, etc. etc.

look upon Vachanamrit as the most authentic Gospel of Truth demanding highest credence. On the galaxy of His devout disciples in the spiritual firmament of Shri Swami Narayana, a constellation, comprising eight great ascetics, Gunatitananda Swami, Gopalananda Swami, Muktananda Swami, Nityananda Swami, Shukananda Swami, Nishkulananda Swami, Premananda Swami and Brahmananda Swami, each having a spiritual refulgence of his own, shines forth into prominence; and the followers of the Shri Swami Narayana Faith look upon each of these great free souls with exceptional reverence. Four of these great souls, viz., Gopalananda Swami, Muktananda Swami, Nityananda Swami and Shukananda Swami, took great pains in reproducing what ideal philosophy and fact they could, from time to time, hear from their Lord as His religious discourses and preachings*.

Indirect Clues From Vachanamrit With Their Hypothetical Values

NO doubt, the followers of Shri Swami Narayana are at a loss to come by any data towards

*While these reproductions were being compiled in Vachanamrit, the compilers had them approved of by Shri Swami Narayana.

the direct solution of the above riddle; however, an upright seeker, ennobled by a spirit of inquisitiveness, spiritual zeal and honest scepticism, can never fail to explore enough and to spare from Vachanamrit and other sources of highest reliability to solve the tangle for himself and his co-religionists.

A keen scholar of Vachanamrit can easily lay his hands on a number of references* by which Shri Sahajananda Swami Himself has assessed and affirmed the spiritual stages in respect of all the above mentioned great ascetics excepting Gunatitananda Swami. If these valuations be accounted as conclusive clues, they peremptorily (i) deny those seven free souls the unmatched position of the Eternal Akshara, (ii) bring into prominence the unique personality of Gunatitananda Swami and (iii) enable the scholar to solve his riddle half way by his inference that Gunatitananda Swami, in all probability, may be the luminary of the first magnitude on the constellation.

BUT the scholar should not be content to base the solution of the riddle merely on those negative

*Vachanamrit—Gadhada Middle Section—50, 56, 62, 66.

„ Gadhada Last Section—24, 26, 33.

clues. If he allows himself to go deep into Vachanamrit to discover positive clues, if any, he can scarcely discern any distinct data to bear out his findings about Akshara based on the negative clues. Dismayed as he feels to find out anything positive about the identity of Akshara, the scholar is not without a solace of relief in as much as he can explore from Vachanamrit two bare facts:—

(1) Shri Sahajananda Swami has occasionally proclaimed* the reality and the presence of His Divine Embodiment—Eternal Akshara round Him.

(2) While describing the unmatched position of His Akshara, Shri Sahajananda Swami has all along thrilled* His religious congregations with His exclusive and impersonal eulogies indirectly directed to *one*, the evident identity of His Eternal Akshara.

THE proclamation quite barely suggests that Shri Sahajananda Swami must have in view some one in particular as His Akshara, and that He feels his inseparable attendance here and beyond. Again, eulogistic utterances of Shri Swami Narayana form in themselves a sequel to His realism of Akshara in particular on this earth. These eulogies, at once

* Vide Footnotes on pages 28 and 29.

exclusive, impersonal and indirectly addressed to the discoverable Akshara round Shri Swami Narayana, must have been intended to imply and emphasize an inexorable need for finding out their sound *applicability* to the identity of His Akshara in His view

A Scrupulous Review Of Resources Asserting The Unique Greatness Of Gunatitananda Swami

TO rise to the occasion, the scholar must in view of these clues, which have indirectly established the pre-eminence of Gunatitananda Swami over all his contemporaries, whether ascetics, votaries or laymen, invariably concentrate his attention upon Gunatitananda Swami to scrupulously ascertain his greatness (i) as it is felt by the mass, (ii) as it is knowable from his exposition of philosophy through his "Talks" and (iii) as it is expressed by his contemporaries

(I) The Mass Talks

KENNING the mass talks the scholar may epitomize his findings as under—(i) The followers of Shri Swami Narayana have full cognizance of the fact that Gunatitananda Swami has had the honour of having been appointed by Shri Sahaja-

nanda Swami Himself as the head* of the Junāgadh diocese;—perhaps to give the benefit of this Spiritual Radiant over the area less frequented by Shri Swami Narayana, owing to His long iters over Gujarat. (ii) Most of them cherish a firm conviction that Gunatitananda Swami has all along enjoyed the good graces of his Lord; for they are pleased to believe, in view of the fact that it was in quite a legitimate recognition of the unique greatness of Gunatitananda Swami, that the Lord had issued an edict to one and all of His following to visit Junagadh at least once a year;†—perhaps to bask under his spiritual sunshine and to soar high to the pitch in view. (iii) The followers of Shri Swami Narayana also know it for certain that while He was about to cast off His Frame at Gadhada, He having felt a special requisition of the presence of Gunatitananda Swami before Him, had him called from Junagadh‡—perhaps to ask him to break his reserve and to continue exposing His Philosophy.

*"TALKS" of Gunatitananda Swami:—

Section 2 : Talk : 53.

†"Purushottama Prakasha"—Niskulananda Swami.

‡"TALKS" of Gunatitananda Swami and "Brahmananda Kavya".

of Shri Sahjananda Swami and compiled in a volume by Balmukundananda Swami and Jagr Bhakta, souls of admitted spiritual renown has been acknowledged to bear the closest analogy with that of Shri Swami Narayana, because it mightily keeps up, in word and spirit, the tenor of philosophy of Brahma and Para Brahma or Akshara and Purushottama, as is preached in Vachanamrut. Again, the followers of the Swami Narayana Faith are in possession of a host of occasional spiritual talks made to them by so many great ascetics of proved eminence and compiled in manuscripts, but none can refer to any compilation, which may claim to have elucidated and enlightened consistently higher philosophy—the nucleus of salvation—to its full compass.

THE above facts doubtlessly assert that Gunatitananda Swami has had the exclusive privilege and the unique honour of being the most leading exponent of the Divinity and the philosophy of Shri Swami Narayana in their truest constructions. In light of this generalization, the scholar can well argue that if his exposition of philosophy and the glorification of his Lord by him entitle Gunatitananda Swami to rise paramount in the dazzling glare of spiritualism on the galaxy of the devout following

of Shri Swami Narayana, it has got to be averred that Gunatitananda Swami must have been, in all likelihood, the only traceable Embodiment of the Supreme Lord.

(III) The Greatness Of Gunatitananda Swami As Felt, And Expressed By Gopalānanda Swami

BEING in possession of the above facts with their inferred hypothetical values, the scholar has still to know Gunatitananda Swami as he has been understood and felt by his colleagues. As a rule, hardly a few can have the privilege of gazing at the sun at its zenith and of describing their experience about its glory and greatness before the mass in proper terms, and this has proved quite true in the case of Gunatitananda Swami. Greatest of the great as he was and known as he is as such amongst most of the followers of Shri Swami Narayana; only a few of his colleagues and contemporaries might have felt the real greatness of Gunatitananda Swami. This may possibly be the reason why the scholar can find only a few pithy remarks recorded about the univalled greatness of Gunatitananda Swami. Gopalānanda Swami, one of the colleague ascetics of

Gunatitananda Swami, and as great as Gunatitananda Swami himself and one of the compilers of Vachanamrit, has been pleased to make these remarks at times, before his audience.

THE manuscript* comprising "Talks" of Gopalananda Swami and compiled by Chaitanyananda Swami, his leading disciple, reads one of the few remarks as follows — "Gopalananda Swami referred to Gunatitananda Swami and held before his audience that once Shri Sahajananda Swami exhausted the grades of his single-minded devotees and opined† (on Gunatitananda Swami) that he only rises paramount and happens to be unmatched in the times". Another remark reads — 'Gopalananda Swami referred to one incident of Shri Sahajananda Swami before his disciples, and held that while Shri Sahajananda Swami sent Gunatitananda Swami to Junagadh as the head of the diocese, He was pleased to proclaim that He would undo the destinies of those who would make up his following—were they to amount to millions of cyclic migrations of birth and death'.

*In the custody of the Jetpur Temple

†"TALKS" of Gopalananda Swami —

Section 1 Talks 99, 302 Section 3 Talk 32

THOUGH the text of these remarks does not form the personal opinion of Gopalananda Swami, yet it verily reads a definite and pious endorsement, by way of recital, of what Shri Swami Narayana might have, perhaps so sparingly and discriminately, consigned to Gopalananda Swami and a few other great souls His own valuation of Gunatitananda Swami; and thus, the above remarks stand out to be the genuine expressions of the 'personal belief of Gopalananda Swami about Gunatitananda Swami, so devoutly cherished at the feet of Shri Swami Narayana.

IN compliance with the *edict* of Shri Swami Narayana to His every follower, Gopalananda Swami is reported to have visited Junagadh every year, and to have sent many of his disciples to seek their beatitude at the feet of Gunatitananda Swami, knowing him to be the custodian of salvation. Thus the personal behaviour of Gopalananda Swami towards Gunatitananda Swami and the guidance he gave to many disciples*, afford a clear proof of his personal belief in respect of the unique greatness of

*The chief among them were:—Jaga Bhakta, Pragji Bha'kta and Shivalal Sheth & many others.

Gunatitananda Swami, which manifests itself in the above quotations taken from the manuscript of the "Talks" of Gopalananda Swami.

Collation Of Facts Leading To The Discovery And Decission About The Eternal Akshara

THUS, the scholar can avail himself of the above facts and bring to bear their logical significance to solve the tangle—the applicability of the impersonal eulogies of Akshara, made by Shri Swami Narayana in Vachanamrit, to the rightful claimant. As the negative clues from Vachanamrit assign Gunatitananda Swami in some measure a tangible pre-eminence over his colleagues, so also the strata of facts obtainable in their legitimately assertive values form in themselves in no small measure the required *positive data* to raise him to an unrivalled greatness.

IT is an undeniable fact that whereas the negative clues of Vachanamrit, apart from their inferential hypothetical imports, insulate Gunatitananda Swami from his colleagues, the inviolable mass talks, relating to (i) the appointment of Gunatitananda Swami as the head at Junagadh, (ii) the edict of Shri Sahajananda Swami to His all followers to go



SHRI GUNATITANANDA SWAMI
(1785-1867 AD)

to Junagadh once a year and (iii) the requisition of the presence of Gunatitananda Swami, as felt by Shri Sahajananda Swami at His departure to His Heavenly Abode, *positively* install Gunatitananda Swami on a pitch of greatness.

AGAIN, the exposition of philosophy of Shri Swami Narayana by Gunatitananda Swami in its entirety after the disappearance of Shri Swami Narayana, not only justifies the exclusive eligibility of Gunatitananda Swami for the elevation, he could have as his own; but also establishes him and his status beyond the reach of any of his colleagues on the highest peak of spiritual greatness. Thus, the exposition of higher philosophy of Brahma and Para Brahma or Akshara and Purushottama by Gunatitananda Swami is as much a genuine justification of his unique and insuperable position as it is veritably a complete glorification of his conspicuous greatness as achieved by Gunatitananda Swami himself in the fulfilment of the responsibilities¹ of

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- *(i) To radiate the transcendent philosophy to its full concept;
 - (ii) To glorify the Divinity of Shri Sahajananda Swami in His Perfection;
 - (iii) To rise above the common ruck of all the disciples of Shri Swami Narayana

the Eternal Akshara. It is in view of this positive fact that *Gunatitananda Swami alone is discoverable* as being the greatest of the great; and the scholar can confidently decide, reminding himself of the avowed profession by Shri Sahajananda Swami about the reality and presence of His Akshara round Him, that the impersonal eulogies made by Shri Sahajananda Swami are exclusively applicable to Gunatitananda Swami and entitle him as *Akshara de jure of Shri Swami Narayana*.

THUS far, the discovery and decision about Akshara, in the personality of Gunatitananda Swami is based on the few positive facts assessed in their hypothetical values. But the quotations which the scholar has availed himself of, as being the "talks" of Gopalananda Swami, are immensely assertive by themselves in respect of Gunatitananda Swami and substantiate in clear terms his unsurpassable greatness. They are distinctly so affirmative as to mirror forth Gunatitananda Swami in his *native* unrivalled greatness, as sparingly disclosed by Shri Sahajananda Swami to a few of His liberal-minded disciples like Gopalananda Swami. Again, the same quotations which are nothing but the frank and devout reproductions of what Gopalananda Swami was made to

feel about Gunatitananda Swami by Shri Swami Narayana, form in themselves the warp and the woof of the personal belief of Gopalananda Swami about Gunatitananda Swami and his unrivalled greatness. These remarks, therefore, bearing as they do the matter of fact unique greatness of Gunatitananda Swami in particular, are axioms by themselves to stabilize the discovery and decision of the scholar about the Identity of the Eternal Akshara, based on the aforesaid positive conclusive facts.

The scholar's scepticism

BUT, while the scholar prepares himself to maintain, with gratification, to have solved the most indispensable riddle in exploring as above the Identity of Akshara in Gunatitananda Swami, one point suggests itself to the scholar, which he must unavoidably entertain in a spirit of honest scepticism

THE point is-why should Shri Shajananda Swami, in face of His avowed proclamation about the Reality and the presence of His Akshara round Him, have observed silence in openly declaring Gunatitananda Swami or *any body*, as great as him, ,whoever he may be in His view, as His evident Akshara ?

NO facts are available to enlighten the point; however, the scholar can, at least, bring the following line of reasoning to bear upon it.

IF Shri Sahajanda Swami had the least desire to have any great soul publicly identified with His Akshara, He would have easily pointed out the rightful personality; but it seems, He might have discriminately avoided proclaiming any as His Akshara, perhaps owing to His consciousness of any untoward consequence likely to arise therefrom. As the knower of human frailties, Shri Swami Narayana might have felt that if His Akshara would be made out, a very few, no doubt, would make the best of him; but a great many, lacking the essential spiritual vision, would find him invidious and be led astray from the path of salvation. With these apprehensions, Shri Swami Narayana, as the Guide of the destinies of the countless, might have used His divine discretion to spare Himself from openly declaring any great soul as His Akshara, thereby creating a *tangle* for His followers to unravel Akshara for themselves.

OF COURSE, these are mere suppositions of the scholar; but if they are, in any way, merited on the grounds of their likelihood, they stand as conclusive premises, explaining away why Shri Swami Narayana

has remained silent upon Akshara in particular in the midst of His followers and why He should have reserved His revelation about him to be instilled into the selected few like Gopalananda Swami.

The only Discernible Turth about the riddle of the Eternal Akshara

BUT, since the transcendent philosophy of Shri Swami Narayana describes Akshara, *as having held the fee of salvation*, in view of his being the veritable link between the Supreme Lord and every one of His seekers, the exclusive secret of the selected few about His Eternal Akshara must now be a household possession especially at the time, when the apprehensions of any harm, then expected to arise from its disclosure, are not in sight. It is with this view in mind that the scholar justifies his attempt at unveiling the Eternal Akshara in the Personality of Gunatitananda Swami.

WHILE the scholar substantiates his solid revelation about Gunatitananda Swami, he hopes that the discernible turth, he has arrived at, will appear to one and all, as based, not on fanciful devices of intellect but on a fastidious and unbiased scrutiny of the aforesaid open and immutable facts, and on a

bona fide and shrewd recollection of the axiomatic allusions of Gopalananda Swami, maintaining Gunatitananda Swami as surpassing any in spiritual enlightenment

IF the collation of the above results arrived at by the scholar to solve the enigma of the Eternal Akshara can bring home to the followers of the Swami Narayana Faith the inviolable truth of his discovery about Akshara, it is confidently hoped that they will, in a devout response, enshrine Gunatitananda Swami in their hearts, with such abiding faith as may enable them to rise to his holy spiritual state and seek their ultimate beatitude through him as Eternal Akshara.

LET those aspirants, who are prepared to pin their faith in Gunatitananda Swami as Eternal Akshara *de jure* of Shri Swami Narayana, penetrate into the transcendent "Talks" of Gunatitananda Swami and feel his all prevailing Spiritual Reality to be conformed thereto. Let them seek through the personal Form of Gunatitananda Swami, the Eternal Akshara, and learn the ideal ways to know and to adore the Supreme Lord, Purushottama, for the attainment and enjoyment of the Eternal Blissful Holy State

SOUL'S
CLASSIFICATION
&
SPIRITUAL ASCENT

(According To The Swami Narayana Faith)

Among thousands of men scarce one strives for
prefection: of the successful strivers scarce one knows
Me in essence.

(The Bhagavad Gita VII-3)

Soul secures salvation only when he happens to
comprehend' God in His Manifestations.

Any soul, who is able to comprehend God in
His Manifestations by means of senses, conscience
and realization, is said to be perfected in knowledge.
But if he is short of any of the three means, he is
so far lacking in the perfection of knowledge and
thus in default of his imperfection he cannot land
ashore final salvation from the (unending) ocean of
birth and death.

*(Shri Swami Narayana Bhagwan --
Vachanamrit : Loya : 7.)*

I

THE CLASSIFICATION OF HUMAN SOULS INTO FOUR CATEGORIES*,

1 The Inferior (*Pamar*)

(i) One infatuated by Illusion (*Maya*) and stark ignorant of the ways of discipline, ethics or religion.

(ii) One in the know of ideal behaviour, but an epicurean in practice and ever forgetful of God.

(iii) One aloof from the consciousness of the self and unknown to God's devotion or service, and with a belief in miracles, prepared to surrender oneself to miracle-workers out of awe and wonder.

*Each category shows three ascending grades.

4 The Free (*Mukta*)

(i) One, self contained by disposition associates ones life with devout performance of severe austerities solely to please God

(ii) One ever free from the grip of *Maya* goes on adoring God with a craving for the attainment of one of the four phases of salvation *Chaturdha Mukti*

(iii) One ever beyond the realm of *Puruṣa Prakṛiti* and in consciousness of ones soul having been identified with *Brahmā (Akshara)* lives a life meditating all the while on *Para Brahma (Puruṣottama)*

II

THE ASCENT OF THE SOUL - SHOWING
HIS EVOLUTIONARY STAGES

- 1 Human-Being — One adopting a behaviour quite in consonance with the Scriptural edicts on truth, purity non killing and continence
- 2 Disciple (*Bhakta*) — One consciously recognizing those who rightly adore God and treading the path of devotion as a suppliant before any of them with the rectitude of purpose

- 3 **Follower (*Satsangi*)**:—One foregoing egoism and ready to surrender oneself to one extraordinarily single-minded devotee, taking him to be a personification of holiness and divinity.
- 4 **Seeker (*Sadhu*)** —One, possessed of the thirty divine properties and having renounced the slightest attachment for body, likes to take a fixed aim at God alone to realize Him.
- 5 **Single-minded devotee (*Ekantika*)** —One possessed of religion, philosophy, renunciation and devotion in general.
- 6 **Extraordinary devotee (*Param-Ekantika*)**:—One absolutely given to and devoutly bent on higher philosophy (*Bhagwat Dharma*) and rising to a state of harmonised understanding, contemplates all the while upon God.
- 7 **The Free (*Mukta*)** —One, ever beyond the realm of Purusha Prakriti and in consciousness of one's soul having been identified with Brahma (*Akshara*), lives a life meditating all the while on Para Brahma, (*Purushottama*).

SHIKSHA PATRI

(THE EPISTLE OF PRECEPTS)

BY

SHRI SWAMI NARAYANA

Intellect and logic are too poor to enable one to get at the truth contained in the Scriptures. When any seer appears forth, he exclusively reveals the truth and brings it home to the aspirant.

(Vachanamrit:-Gadhada Middle Section 13)

Pious and staunch love to saintly persons is avowedly the only causative force, as much as the tap-root, to bear forth the self realization, the knowledge about the greatness of the saints and the realization of God Himself.

(Vachanamrit -Vadatal- 11.)

WE, Sahajananda Swami, stayed at Vrittalaya, write this Shiksha Patri (Code of Morals) to all Our followers, living in different parts of the country. 2.

AYODHYAPRASADA and Raghuvirji, the respective sons of Our brothers Ramapratapji and Ichharamji, born of Shri Dharma Deva; 3.

THE Naishtika Brahmacharis (the Brahmin celibates), headed by Mukundananda; the devoted householders, the chief among whom is Mayarama Bhatt; 4.

ALL women-virgins, married and widows-and all ascetics such as Muktananda and others; 5.

MAY these, all Our disciples, read and receive Our ennobling blessings, warranted by the Scriptures and sanctified by the happy remembrance of Shri Man Narayana! 6.

THEY shall ever concentrate upon the beneficial aim and scope of this Shiksha Patri; and believe that the same comprises the beatitude of all souls 7.

for in their view of single minded devotion, He stands out to be the *Sole Object* worth attaining, adoring and unifying in the ultimate goal of salvation

THOSE, who conform themselves to the Rules of Morality (e. g. non-injury etc.) as enjoined by the holy Scriptures, shall ever tread a superbly blissful course in this life and beyond. 8.

THOSE, who violate the Rules of Morality and act after their own choice, are wicked; and shall take on themselves a world of miseries both in the present and consecutive existence. 9.

HENCE, it devolves upon all Our disciples to ever follow the Commandments of this Shiksha Patri quite to the letter and spirit thereof, but never in breach of them 10.

Ethics of conduct in general for disciples of all classes (11-48) —

NONE of Our *Satsangis* (the followers are so called) shall ever kill any living creature; nor shall they purposely kill insects such as lice, bugs and the like. 11.

NONE shall kill animals such as goat etc. for the purpose of sacrifices to be offered to the dead ancestors or to any deity; for non-injury by itself is avowedly held to be the highest religion. 12.

NONE shall ever commit homicide to get a wife wealth or even a kingdom 13.

NONE shall resort to suicide in a holy place and in any circumstances; viz; in a fit of anger, or in a state of mental derangement consequent upon a shameful behaviour, and by any means such as poison or strangulation or a headlong plunge. 14.

NONE shall eat meat, be it the remains of a sacrifice, even in a moment of inexorable necessity; and none shall drink any sort of intoxicants, be it an offering. 15.

NONE shall mutilate his person or another's in a state of excitement and in consequence of a shameful deed 16.

NONE shall commit theft, even to serve religious purposes; nor shall any one take things like fuel and flowers except with the permission of their owners 17.

NONE of Our male and female followers shall commit adultery or shall practise gambling and similar vices; nor shall they indulge in eating or inhaling intoxicant things such as tobacco and the like. 18.

NONE shall receive food and water, which are unacceptable at the hands of some people under the

scruples of caste system, may the same happen to be sanctified portions of the offerings to Shri Krishna, except at Jagannath Puri. 19.

NONE shall ever impute any false charge to anybody to promote his own interests, or shall ever abuse any one. 20.

NONE shall ever revile gods, holy places, Brahmins, chaste women, sages and the Vedas; nor shall any one lend ear to any such attempt. 21.

NONE shall taste the remains of the offerings made to a deity to whom wine and flesh are offered and before whom goats and the like are sacrificed. 22.

OUR followers, should they happen to pass by temples such as those of Shiva or other gods, shall bow and make obeisance with due reverence to the images therein. 23.

NONE shall deviate from the duties proper to his caste and adopt those pertaining to other classes; and none shall follow any unsound or fictitious faith. 24.

NONE shall ever hear even religious discourses from a person whose preaching is likely to lead one astray from God's devotion and one's duty. 25.

NONE shall ever utter truth which might bring down disrepute to self or to others, nor shall any one keep company with ungrateful persons and shall receive bribe from any one in social affairs 26

NONE shall associate with those who are thieves and sinners, those who are addicted to vicious and licentious habits, and those who are heretics and alchemists (those who profess to transmute baser metals into gold) 27.

NONE shall keep contact with those who profess their devotion and religious knowledge as means to a sinful life they may be leading n intensely hankering after women wealth and relishes 28

NONE shall hear or pay any credence to scriptures in which is skilfully contrived to deny the the Being and Incarnations of Shri Krishna 29

NONE shall ever drink water and milk unfiltered and shall bathe with water containing animalcules 30.

NONE shall take in medicine mixed with wine or meat or given by an unknown physician 31

NONE shall spit or pass urine or motion in such places as are prohibited by the Scriptures or a public-

body, e g dilapidated temples, banks of rivers and ponds, trunk roads, fields sown with seeds, shady trees, parks, gardens etc 32

NONE shall make ingress or egress by a private way, nor shall any one put up at any place, except with the permission of its owner 33

NONE of Our male devotees shall listen to the preaching of a female, or shall enter into dispute with her, a king or his men 34

NONE shall insult preceptors, persons of social status learned men elderly people and the armed 35

NONE shall act recklessly, but never should he postpone a religious duty. It devolves on all to impart to others what they have learnt and to wait upon saintly people 36

NONE shall go empty-handed in presence of a preceptor a god or a king, and none shall commit a breach of trust or utter a word in self-praise 37

NONE shall put on such a garment as is likely to expose any part of the body to view 38

NONE shall practise adoration of God irreligiously, nor shall any one abandon it because of the fear of being censured by the ignorant 39

ALL of Our male and female disciples, coming to temples on festivals or on ordinary days, shall keep themselves mutually aloof; but outside the temples, they may act as usual. 40.

ALL Our Brahmin, Kshatriya and Vaishya disciples (Dvija i. e. twice-born as they are called), initiated into the devotion to God by Spiritual Chiefs, shall wear a double rosary of tulsi beads about their neck and shall mark their forehead, heart, and two arms with an erect tilak (a devotional mark.) 41.

The tilak may be made with gopichandan (pure white clay) or with consecrated sandal paste mixed with saffron or red powder (kumkum). 42.

WITHIN this tilak a round mark (chandra) be made with gopichandan or red powder duly offered to Radha and Laxmi. 43.

OUR devotees of backward classes (Sat Shudras) devoted to Shri Krishna and observing their proper duties, should wear a double tulsi rosary and make tilak like the first three higher classes of society. 44

AND those of Our devotees, who form the lower substrata of society, should wear a double rosary of sandal wood about the neck and shall put only a round mark on the forehead. 45.

NONE of Our Brahmin devotees should give up inherited adaptations of Tripundra (marking the forehead with a horizontal mark) and Rudraksha rosary 46

ALL shall know Narayana and Shiva one and the same identity of Brahman as they have been exposed as such in the Vedas 47

NONE of Our followers in the event of an ordinary fix, shall ever think it proper to fall back upon a behaviour as allowed by Scriptures in sheer exigencies 48

Rituals of daily worship to be observed by the followers (49-54) —

ALL Our disciples shall rise daily before the sun rise and having remembered God may go to answer the call of nature 49

THEN, having seated themselves in a place, they should brush their teeth and then having bathed with pure water should put on two garments duly washed 50

AND then they should seat themselves, facing the east or north on a commodious and pure cloth untouched by anything and spread on clean ground,

and sip water to begin the rite of worship therein. 51.

ALL Our male disciples should mark their forehead with a vertical tilak with round spot therein; and all married women should make on their forehead a round mark by red powder. 52

BUT widows shall make neither a tilak nor a round mark. All, then, shall worship God in mind. 53.

THEN, all our followers shall bow down with reverence to the Images of Radha and Krishna, and chant the holy Name of the Lord as many times as possible to individual scope; and then they shall tread the daily routine of their life 54.

Rites of a class of devotees known as Atmanivedins (55-60):—*

Those devotees, who are Atmanivedins like king Ambarisha, shall also follow the course of daily worship, after the modes of devotion enjoined upon ordinary devotees as above. 55.

*Who have entirely dedicated their souls to the service of God.

THESE Atmanivedi devotees shall worship God in His metal or stone Image or Shaligrama with materials of worship procurable within time and means; and then chant His Mantra (Holy Name). 56.

AND then, they shall recite hymns or read a religious text to the best of individual mite; and those, not knowing Sanskrit, may sing a song in praise of God or chant His Name over and over again. 57.

THESE Atmanivedi devotees shall, then, offer food to God, and then relish the very dish. Thus, in a spirit of supreme love, they shall stand in service of God. 58.

THESE godly devotees are pronounced as free from the three qualities of Maya (Illusion), since their behaviour, in its entirety, is purified in their constant and devout waiting upon the Supreme Lord, Who is ever above the shackles of Maya. 59.

THESE votaries shall never drink water or eat roots, fruits or the like without offering the same to Shri Krishna. 60.

Ethics of conduct-continued-(61-62) —

OUR devotees, who have become disabled due

to old age or to some adversity, shall make over their Images of Shri Krishna to be worshipped by other devotees and they, in their turn shall make the best of their abilities. 61

OUR devotees shall worship the Images, such as are installed or supplied by the Acharyas (Hierarchs) Other Images may well deserve respectful bow, but not worship 62

ALL Our followers shall repair to the temple of God in the evening and there, shall sing aloud songs in praise of God 63

THEY shall read and listen to the narratives of God with utmost reverence and shall sing songs of Shri Krishna to the tune of musical instruments on the days of festivals 64

ALL Our followers should invariably follow the course prescribed above, and shall also study the religious works in Sanskrit and Vernacular within the scope of their intelligence 65

A man must be thoughtfully entrusted with a work for which he may be best fitted, but should never be desired otherwise 66

THOSE disciples, who happen to have servants at disposal, shall always take care of them in respect of feeding and clothing to the best of their means. 67.

OUR followers shall always be so tactful as to address a person in a manner which may well benefit his psychology and the circumstances of time and place; but they should never act in disregard of these scruples. 68.

ALL Our devotees, with their sense of respect, shall greet the presence of a preceptor, a king, a very old man, an abstinent, a learned man and an ascetic by offering them a seat and by all forms of courtesy proper to the occasion. 69.

NONE shall sit with a leg over a leg or knees bound in presence of a preceptor, an Image of God, a king or in a congregation. 70.

OUR disciples shall never invite an altercation with their Acharyas; but shall honour and serve them with food, money, clothing etc. according to their means. 71.

OUR devotees, on hearing about the arrival of their Acharya, shall proceed to greet him; and on

his departure from their locality, they shall bid him farewell by accompanying him to the local limits. 72.

NONE of Our followers shall undertake any affair productive of great benefits, if it be in any way synonymous with irreligion : for verily Religion alone fulfils all desires. 73.

NONE of Our followers shall ever imitate any of the irreligious acts done by great persons in the past; but all shall follow their righteous conduct. 74.

NOWHERE shall any of Our followers shall betray the secret of any body; nor shall he, actuated by a spirit of equality, ever violate the bounds of courtesy to respect those who are, as a matter of fact, deserving 75.

ALL Our devotees shall undertake additional religious practices in the course of the four months of the monsoon, and those of Our invalid disciples shall perform them at least in the month of Shravin. 76.

THESE additional duties comprise the following:— to read or listen to the sacred narratives of God, to sing hymns in His praise, to worship the Image of God by offering an ablution with five

substances, to chant the Name of God and His hymns, to perform circumambulations* round God's Images. 77.

AND to make prostrations before God's Image—We highly prize these eight practices; and so all Our disciples shall observe any one of them in a spirit of fervent devotion in the course of the monsoon. 78.

OUR disciples shall observe a fast on the eleventh day (*Ekadashi*) of each half of every month, on Janmashtami and on Shivarati; and shall celebrate these days. 79.

THEY shall, very carefully, avoid sleeping in the day time on fast-days; because as sexual union destroys a fast, so sleep does undo it. 80.

SHRI Vithal Nathji, the son of Shri Vallābhacharya, the exponent of Vaishnavism, has fixed up a schedule of fast-days and festivals. 81.

OUR disciples shall adopt this schedule of religious celebrations and shall conform themselves to the ways of adoration of God as expounded by Shri Vithal Nathji. 82.

*In rounds Images should be to one's right hand.

ALL Our devotees should, with the sanctity of purpose, undertake pilgrimage to holy places e. g. Dwarka.; and they shall always be charitable and compassionate towards the poor according to the scope of their means. 83.

OUR disciples should regard with reverence the five deities, viz ; Vishnu, Shiva, Ganapati, Parvati and the Sun. 84

IN the event of evil influences of apparitions or ghosts having been wrought upon any body, Narayana Kavacha or the hymns of Hanumana shall be resorted for being chanted to the outright exclusion of those of low deities, 85.

ON the occurrence of a solar or a lunar eclipse, Our devotees shall suspend their all affairs and having purified themselves shall take to repeating God's Name. 86.

AND when the eclipse is over, they shall bathe themselves. The householders shall give alms according to their means and the ascetics shall worship God. 87.

ALL Our disciples of the four classes shall recognize a period of impurity (*sutaka*), immediately

following the birth or death of any relative in conformity with the Scriptures. 88.

THOSE of Our Brahmin devotees should try to possess tranquility, self-restraint, fore-bearance, contentment and such other virtues, and those of the Warrior class (*Kshatriya*), valour, fortitude and the like qualities. 89.

THOSE of the Vaishya-class shall take to agriculture, trade, banking and the like pursuits; and those of the Sudra-class should serve the above three classes. 90.

THE Dvijas should perform the due rites, (*the twelve purificatory rites*) consequent upon the conception, and the ceremonies of daily offerings to deities and obsequies according to the usage and means of individual families. 91.

ALL shall atone for a sin, whether small or great, done intentionally or otherwise according to their abilities. 92.

Genuine Scriptures (93-102):—

THE Vedas, the Vendanta-Sutra by Vyasa, Shri Mad Bhagawata, Shri Vishnu Sahastra Nama in the Maha Bharata; 93.

SHRI Bhagwat Gita, the Vidurji's Niti, Shri Vasudeva Mahatmya in the Vishnu Khanda of Skanda Purana; 94.

AND the chief among religious Scriptures the Smṛiti by Rishi Yajnavalkya—We look upon these eight scriptures as quite genuine. 95.

ALL Our disciples, solicitous of their beatitude, shall listen to these Scriptures; and those of Our Brahmin devotees shall impart and read them to others, 96.

ALL shall look upon the Smṛiti by Rishi Yajnavalkya with its Mitakshara commentary, among the above eight texts, as the best authority to legislate on matters of customs, usages and atonement, 97.

ALL Our followers shall pay full credence to the tenth and the fifth sections of Shri Mad Bhagawata, as having the best of concept about the glory and greatness of Shri Krishna. 98.

OUR disciples shall know that the tenth and the fifth Sections of Shri Mad Bhagawata and the Smṛiti by Yajnavalkya are respectively genuine Scriptures on Devotion, Yoga and Religious Laws, 99.

THE soul resides in the heart and is as fine as an electron, he is the only eternal element and the knower and in virtue of his subjectivity pervades his frame of body and is characterised to be indivisible impenetrable, non-waning and eternal 105

MAYA is associated with the three qualities* and stands for darkness (*ignorance*) It is the power of God Shri Krishna and is the taproot nursing ego and the sense of mineness of the soul in body and its allied connections 106

THE Supreme Lord, Omniscient as He is resides in the soul, as does the latter in the heart He is all Free and awards to all souls His decrees of their actions 107

AND this Lord is the Supreme Lord, Shri Krishna Purushottama and We all look upon Him as the One worthy of adoration and from Whom emanate all Incarnations 108

*These are the three ingredients of which Prakriti is constituted —

- (1) *Sattva*-goodness or purity
- (2) *Rajas*-activity or passion,
- (3) *Tamas*-darkness or stolidity.

This trinity binds the soul with the material universe

WHEN Radhaji by His side, Shri Krishna is known as Radha-Krishna; and when Rukmini, as Laxmi-Narayana; 109.

AND when Arjuna is waiting on Him, He is known as Nara-Narayana; and similarly He takes His designations in view of His alliances with Bal-bhadra and such others. 110.

SOMETIMES Radhaji and other devotees keep themselves to Shri Krishna's side. But when they allow themselves to be absorbed in His Form, Shri Krishna should be looked upon as being alone. 111.

HENCE, none should discriminate between His different Forms; and His Forms, known to be four-armed or eight-armed or thousand-armed and the like, are into being at the instance of the Two-armed Shri Krishna. 112.

ON this earth, all shall adore Him, knowing that there is no means other than His devotion conducive to salvation. 113.

LET it be known that the virtues and the learning of a person fructify best in his devotion of God and his associating with saintly people; for without devotion and pious company, even a learned

man shall drag himself to destruction. 114.

ONLY Shri Krishna, His Incarnations and His Idoles deserve meditation; but neither a man nor a god, may he be a devotee or a knower of Brahman, is worthy of meditation. 115.

HAVING eliminated the soul from the three bodies* and having identified the self with Brahman, one shall ever occupy oneself in devotion of God Krishna. 116.

ALL shall listen with reverence to the Tenth Section of Shri Mad Bhagwat daily or once a year; and those who are learned shall read it daily or once a year. 117.

ALL should, according to their means, organise for themselves and the mass the sacred reading of the Tenth Section of Shri Mad Bhagwat and the Vishnu Sahastra Nama and such institution makes one attain desired objects. 118.

IN the event of calamitous circumstances, befalling anybody from a deity or a man or in the form of a disease, he shall strive to protect himself and others, but never otherwise. 119.

*Gross, subtle and causal.

THE ways of conduct, usages and atonement shall always remain dependent upon one's place, time, situation, pecuniary condition, caste and strength. 120.

LET it be known that Our Philosophy connotes itself in the Doctrine of *Vishustadwaita* and the Heavenly Abode Goloka is worth aspiration; and salvation consists in the worship of God Krishna by a soul, identifying himself with Brahman in that Heavenly Abode. 121.

THUS far are narrated duties common to all Our male and female devotees; and now are enumerated the duties of different classes in particular. 122.

Special duties (123-202) — special duties of the Hierarchs (123-132):—

THE hierarchs, the sons of Our elder and younger brothers, shall never preach to females other than those, who are related to them. 123.

THEY shall never touch or utter a word to females, not closely related to them; nor shall they be cruel to any life, and keep any one's deposit in their charge. 124.

THEY shall never stand security for any one in worldly affairs. They shall maintain themselves

on alms to get over any calamity; but shall never land themselves into debt. 125.

THEY shall never sell corn, proferred to them by their disciples; but they may exchange old corn for new; as such exchange is not tantamount to selling. 126.

THEY should worship Ganpati on the fourth day of the bright half of the month Bhadrapada and Hanumana on the fourteenth day of the dark half of the month Ashvin. 127.

THESE Spiritual Heads, intended as they are to be the religious guides of Our disciples, shall initiate male aspirants into Our Faith. 128.

THEY shall make disciples of all classes respond to their proper duties and shall look upon sages with regard and study the Scriptures with zeal. 129.

THEY shall ascertain that the worship of Shri Laxmi Narayana and other Idoles, installed by Us in big temples, is being done with proper rites. 130.

THEY should see that any hungry soul, happened to arrive at the temple of God, shall be fed and hospitably treated to their means. 131.

75 HAVING established a school (*Pathashala*) and having appointed a learned Brahmin to conduct it, they shall extend the scope of learning on this earth: for the spread of learning is a superbly pious act. 132.

Special duties of the wives of the Hierarchs (133-134):—

THE wives of the hierarchs, with the permission of their husbands, shall preach to females only. 133.

THEY shall also never touch, talk to, or even be in sight of males, other than those who happen to be in close kindred with them. 134.

Special duties of householders (135-156):—

OUR followers who are householders shall never touch those widows who are not closely related to them. 135.

NO householder shall ever remain in privacy with his young mother, sister or daughter except in exigencies; nor shall he give away his wife to anyone. 136.

NONE shall ever keep any contact with a woman who may have become social with a king. 137.

ALL shall honour and feed a guest to their means; and shall perform proper rites to deities and ancestors according to their means. 138.

ALL Our followers shall serve their parents, preceptors and any sick person according to their capacities throughout their lives. 139.

THEY should take to callings suitable to their caste and class. And those who are agriculturists shall not castrate bulls. 140.

IN view of time and circumstances, they shall store grain and money according to their requirements. Those who own cattle shall store up necessary hay. 141.

ONE shall keep cows and the like quadrupeds only if one can afford to take care of them with grass, water etc, and not otherwise. 142.

NONE shall undertake dealings in land and money even with his son or a friend except with a deed fully attested. 143.

NONE shall abide by a mere verbal understanding in respect of the amount of money, due upon his or another's marriage; but all shall make a written contract thereof duly attested. 144.

ALL householders shall see that their expenses are never in excess of their income, for it should be borne in mind that a great misery awaits him who spends more than what he earns 145

THEY shall keep accounts of their daily receipts and disbursements in their own legible hand 146

OUR followers shall appropriate to God a tithe of grain and money acquired by them, and those with a limited means, may offer a twentieth part thereof in Divine Service 147

THEY should celebrate religiously and to their means the course of penances, like fasting on the eleventh day of every fortnight over a certain specified period, because such celebrations bring about the desired object 148

THEY should worship or cause others to worship Shiva with the Bil-branches and other materials in the month of Shravan 149

THEY shall never borrow from the hierarchs or from the funds of the temples, nor shall they make use of utensils, ornaments and the like belonging to them. 150

ANY one who may proceed to be in sight of

God, preceptors or sages, shall never eat another's food *en route* or at destinations, for another's food deprives oneself of fruits of the pilgrimage 151

OUR disciples shall pay remuneration as promised to workmen engaged by them. They shall not hide facts concerning the clearance of debt, their lineage or the matrimonial engagement of their daughters. They shall never maintain social connection with those who are morally degraded 152

IN the event of a famine or the molestation from an enemy or the oppression of a king, which would bring about the destruction of their prestige, wealth or even life, 153

OUR tactful followers shall quit the locality be it their own native place and migrate to another place to live there happily 154.

OUR wealthy disciples should get sacrifices performed e g the Vishnu Yaga and the like, which involve no killing of animals, and should feed Brahmins and ascetics on religious days in sacred places 155.

OUR rich disciples should also celebrate the great religious festivals in temples and should give

alms to the deserving Brahmins. 156.

Special duties of kings (157-158.) :—

KINGS, who happen to be Our disciples, shall in conformity with Scriptures, protect their subjects, as if they were their own children; and shall establish religion over their kingdoms on the earth. 157.

OUR king-disciples shall have, full cognizance of (i) the seven constituents* of administration, (ii) the concept of politics,x (iii) the six expedients† to be employed by a king in foreign politics, and (iv) the haunt§ of spies. They shall also know the characteristics of statesmen and shall discriminate between persons amenable to punishment and those not deserving the same. 158.

*(i) The seven *Angas* :—King, minister, an ally, treasure; territory, army and fortresses.

x(ii) The four *Upayas* :—to subdue, to conciliate, to sow dissensions among hostile confederates and entrap enemies in inducements.

†(iii) The six *Gunas* :—Peace, war, expedition, maintaining a post against enemies, policy and duplicity in seeking help from other kings.

§(iv) The places of resort to which spies are usually sent :—a river bank, a temple, a well, a fair, etc etc.

Special duties of female disciples (159-174):—

Special duties of married women (159-162):—

MARRIED women shall, looking upon their husbands as their object of worship, serve them—may they be blind, sickly, indigent or impotent, and shall never speak harsh words to them. 159.

THEY shall, on no account, keep any connection with any handsome and virtuous youth. 160.

ALL devout wives shall always clad themselves with an upper garment and shall not expose their naval, breast and thighs to the view of any male. They shall never witness vulgar shows (of strolling actors); nor shall they associate with immodest and lascivious women. 161.

THEY shall not put on ornaments or rich dress, while their husbands are abroad; nor shall they visit others' houses. They shall, as well, abstain from participating in demoralizing merriment with their sex. 162.

Special duties of widows (163-172):—

OUR widow-disciples shall serve God, as if they are serving their own husbands; and shall conform their conduct to the wishes of their fathers, or

sons or other nearest relations; but they shall never behave wantonly. 163.

THEY shall, on no account, touch any man who is not their nearest relation; and while they are young, they shall not converse with any other young man except in emergency. 164.

HER casual touch of a suckling male child does not coanote a sin on the part of a widow, as it is in the case of her touch of a quadruped. Again it does not tantamount to sin on her part, if she were to talk with or touch an old man in necessity. 165.

THESE widow-disciples shall not learn anything from a male not closely related; and shall undergo a course of stoic practices (vows and fasts) to emaciate their physique. 166.

OUR widow-disciples shall *only* be charitable if their resources go beyond the requisites of their life-long maintenance and *never* otherwise. 167.

THEY shall have *only* one meal a day and shall sleep on the floor and shall never look at animals in the act of coition. 168.

THESE widow-disciples shall never dress them.

selves like a married woman or like a nun or like a female recluse; nor shall they ever put on a dress alien to the conventions of the times and the country. 169.

THEY shall not keep the least contact with a woman, perpetrating abortion; nor shall they ever indulge in and lend their ears to amorous talks in respect of males. 170.

THE young widows shall never stay even with any of their young relations in privacy, except in dire exegency. 171.

THESE widow-disciples shall never indulge in merriment of the Holi-festivals; nor shall they wear ornaments or rich attires. 172.

Common duties of the female sex (173-174):—

ALL women shall never bathe naked, nor shall they ever conceal the period-of their menses. 173.

WHILE in the period of their menses for three days, they shall not touch anybody or any clothes etc; but may do so on the fourth day after a due bath. 174.

Special rules of conduct for ascetics (175-196) —

Those of the Brahmin ascetics (175-187) —

OUR Naishtik Brahmacharis (the Brahmin celibates) shall never touch, speak or intentionally look at any woman 175

THEY shall never indulge in talks pertaining to females, or listen to the same nor shall they ever repair for a bath to places usually frequented by females 176

THEY shall never care to touch or look at the *images of females in the forms of idols or pictures* except those of goddesses 177

THESE Brahmachari-devotees shall never delineate a likeness of a woman nor shall they ever touch a female costume or intentionally look at animals in cotton 178

THEY shall never touch or look at a man in the guise of a female nor shall they preach or praise God with a view to make females hear them 179

THESE Brahmacharis shall totally disregard words of even their preceptors, if they tend to violate their celibacy. They shall always lead a steadfast, contented and humble life 180

THEY shall instantly stop a purposeful access of a woman either by expostulation or by insult. 181.

HOWEVER in the event of the imminence of death to themselves or women, Our 'Brahmachari'-disciples shall save themselves or women by talking with or even touching them. 182.

THESE Brahmachari-ascetics shall never massage their bodies with oil; nor shall they carry weapons or put on a strange dress. They shall conquer taste and be insensate to relishes. 183.

THEY shall never repair to a Brahmin household to take food, where it is served by a woman; but shall go elsewhere, where they can receive food at the hands of males. 184.

THEY should study the Vedas and other Scriptures. They shall serve their preceptors and shall ever avoid associating with lascivious males 185.

AND those disciples who are Brahmin by caste, shall never drink water, fetched out by a leather-bucket; nor shall they ever eat onion, garlic, etc. 186.

THEY should not take their meals before usual rites, viz., ablution, the Sandhya, chanting of Gayatri (hymns of the Sun), worship of Vishnu and the

Vaishva Deva (daily sacrifice to all gods). 187.

Special rules of conduct of Sadhus (non-Brahmin ascetics) (188-196):—

OUR ascetics, after the ways of the Naishthik Brahmacharis shall ever keep themselves away from women and demoralised men; and shall subdue inward passions e. g. lust, anger, greed, ego etc. 188.

THEY shall studiously get the upper hand over senses, particularly *taste*. They shall never lay by money, or shall make others do so on their behalf. 189.

THEY shall never take charge of any one's deposit; nor shall they ever allow themselves to be impatient. They shall never permit an ingress of a female into their habitations. 190.

EXCEPT in times of emergencies, Our ascetics shall never stir out by night or at any time, without an associate of their own class. 191.

THEY shall never put on a rich cloth, gaudily dyed and designed: be the same devoutly offered to them by others. 192.

OUR ascetics shall never visit the houses of laymen, except on occasion of taking food or of hold-

ing congregation. And they shall always utilize time in God's devotion, but never while away it idly, 193.

TO the household in which there are males to serve and women are entirely precluded from sight, 194.

SHALL Our ascetics go to take their food. If circumstances are otherwise, they shall receive eatables to cook for themselves. 195.

OUR all ascetic-disciples shall conform their modes of life to those of Bharatji, the son of Rushabhadeva, who flourished in the remote past and who lived an existence absolutely insensate to inducements on this earth. 196.

Common rules for all ascetics in general (197-102) —

OUR Brahmachari and ascetic-disciples shall abstain from taking betel-leaves, opium, tobacco etc. 197.

THESE Brahmacharis and Sadhus shall never participate in dinners allied to ceremonies pertaining to the conception or the birth of a child or to the obsequies, as held on the eleventh and twelfth days, subsequent to the death of a person. 198.

THEY shall also avoid sleep by day except in a state of illness nor shall they ever indulge in local or worldly topics of the day 199.

THEY shall never lie on a bedstead except in the event of illness and their mutual conduct towards one another shall be one of implicit candour and uprightness 200

THESE Brahmachari and ascetic disciples, under any provoking chastisement at the hands of any wicked persons shall bear the offence, forgive the offenders and shall ever wish them all good 201

THEY shall never play the role of an enemy or of a backbiter or of a spy They shall annihilate the sense of mineness (ego) from body and from their own flesh and blood 202

Conclusion (203-212) —

THUS We have scheduled briefly the duties of the different classes of Our followers, but all should know about them at length from the Religious Works of Our Faith embodying Our Philosophy 203

WE have written this Epistle of Precepts and We warrant this Epistle forming as it does the

nucleus of all genuine Scriptures, shall always bear and give desired fruits 204

OUR followers, therefore, shall always conform their lives to the letter and spirit of the dictates of this Epistle, and shall never act according to their own free will 205

THOSE persons who will act up to this Epistle shall accomplish all the four covetable things* on this earth and beyond 206

OUR followers shall look upon those as excommunicated, who do not behave to the dictates of this Epistle 207

ALL Our followers shall, as a rule, daily read this Epistle, and those, who are unlettered, shall hear it being read to them with great regards 208

AND when a reader is not at hand, they shall worship this Epistle daily, seeking Our Identity in Our speech as expressed therein 209.

This Epistle of Precepts shall only be placed within the reach of those who are virtuous, but never of those who are morally degraded 210

* (i) *Dharma*-Righteousness, (ii) *Artha*-Wealth' (iii) *Kama*-Desire or pleasure, (iv) *Moksha*-Salvation

ON the fifth day (*Vasanta Panchami*) of the bright half of the month Magha of the year 1882* We have written this Epistle, which is blissful to the soul at large in all its compass. 211.

MAY Shri Krishna, the Destroyer of all miseries of His devotees, the Defender of Religion and Devotion and the Giver of all desired objects, make Our good wishes all-embracing. 212.



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